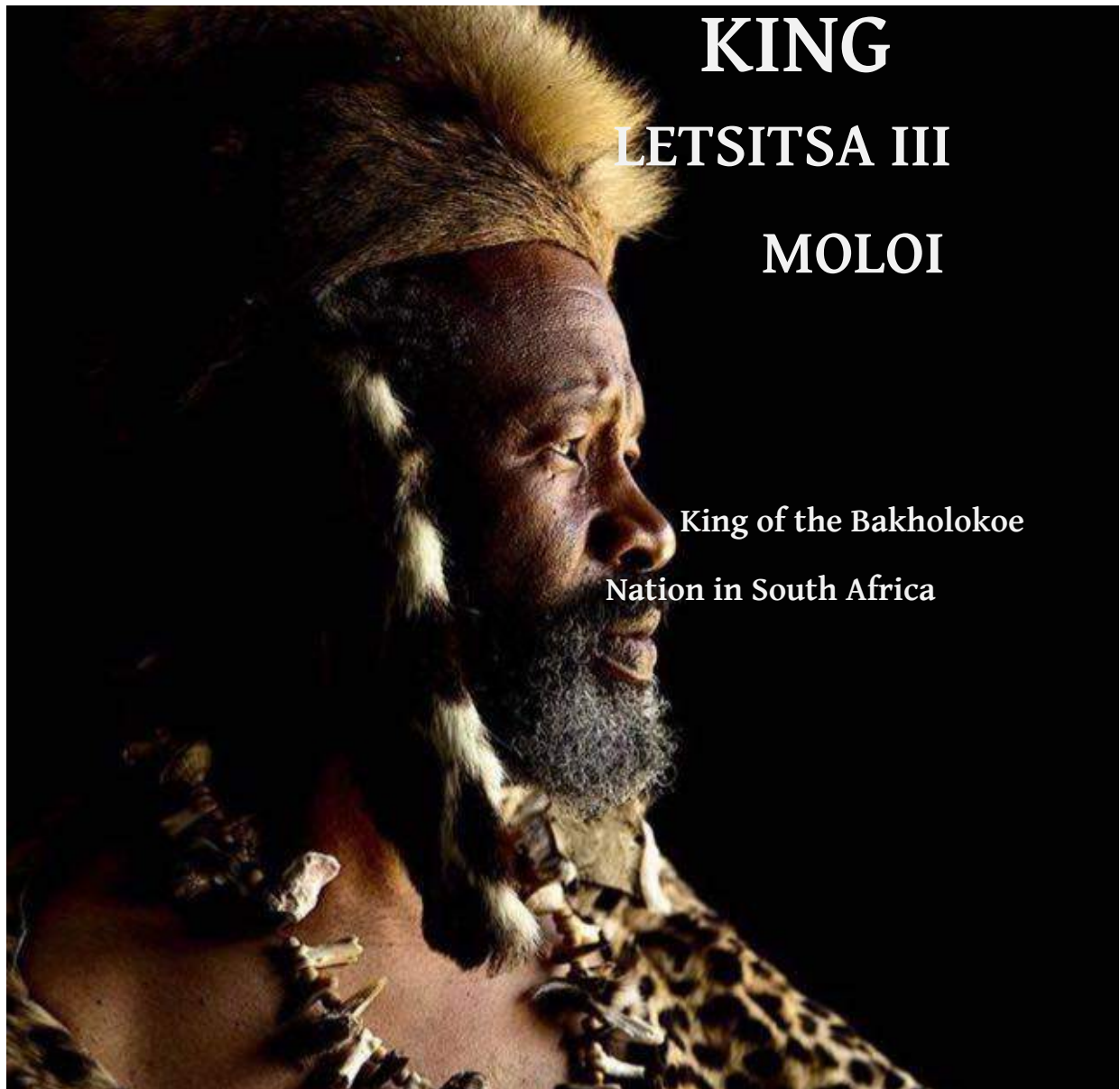


KING LETSITSA III Moloji – Bakhholokoe Nation





My grandfather is Letsitsa II, who predicted four months before my birth that a King for the BaKholokoe will be born. I am the grandson of George, and I was revealed by Ledika to the BaKholokoe nation after being exiled or “hidden” from the general public for a while. I grew up in the Msimanga family in Thokoza, Ekurhuleni, where they spoke isiZulu. This was because for life safety reasons and according to our custom, a young King had to hidden from the general public. Msimanga is my mother’s family surname. In Thokoza where I grew up I met with grandfather Moloi, who informed me of my Kingship. This Moloi went on to show me where I had touched a wall in Baragwanath Hospital, ostensibly just after my birth, and he said that the vivid hand-mark on that wall was an indicative sign that I was to be the next King of the BaKholokoe nation. I was fourteen years old when he took me there, and that sign was still clearly there at Baragwanath Hospital. Growing up in this area also meant that I had to participate fully in the political uprising and struggles of the time, especially those of 1986 and later 1996.



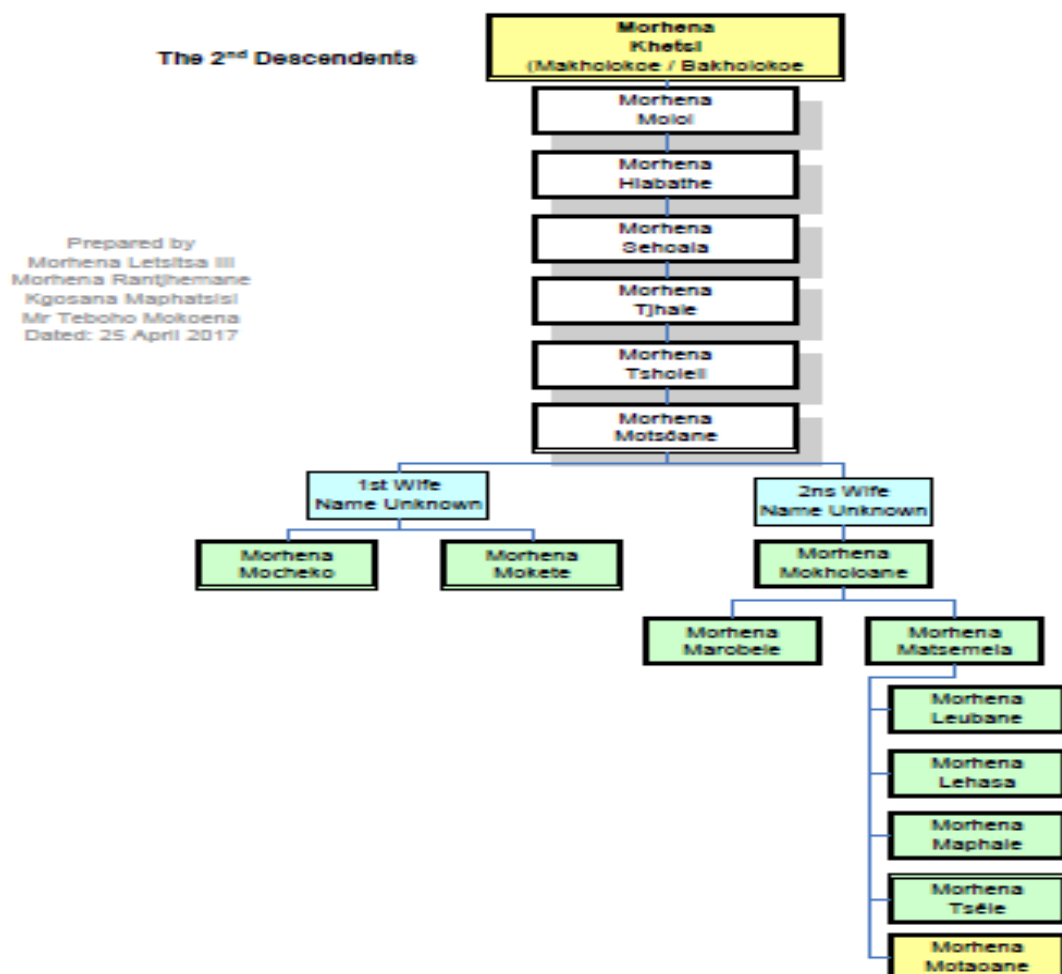
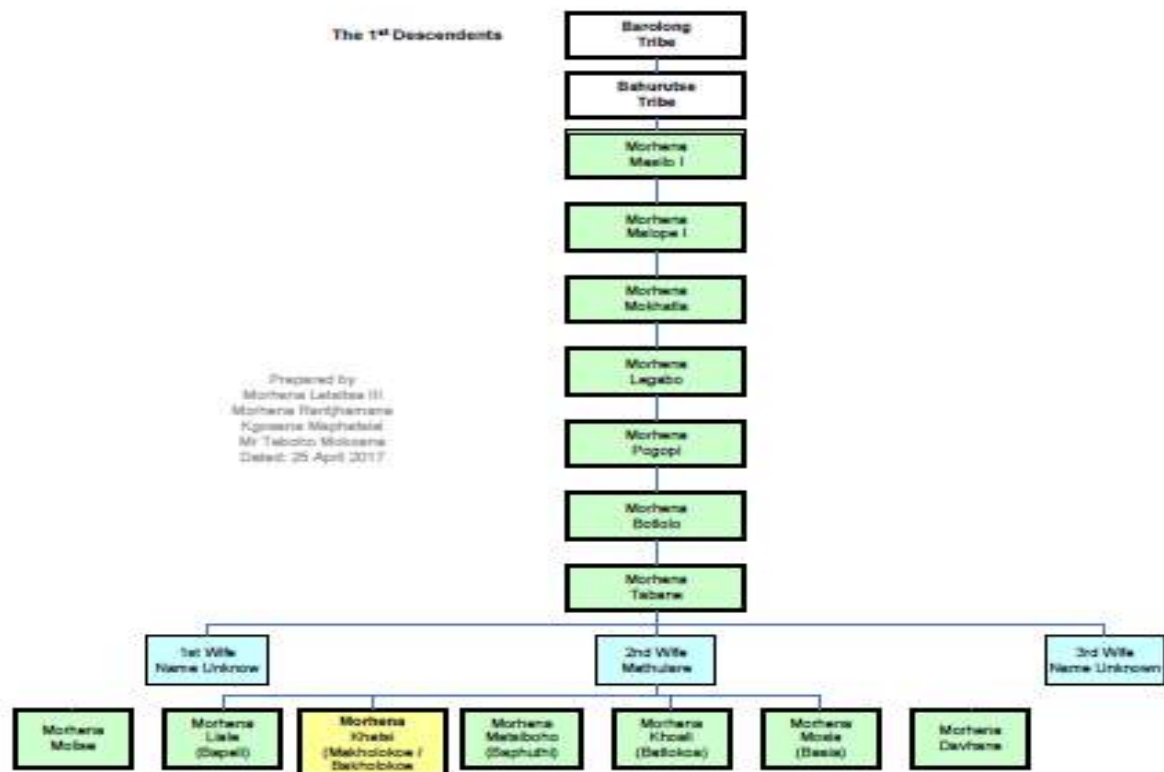
Here I was unknown to many and I ended up joining the taxi industry in Johannesburg, using the Johannesburg to Durban route. I owned more than five taxis and became a driver at the same time. But the apartheid divided me from my Royal family, friends and the BaKholokoe Nation. I worked hard to regain strength. I also became a pioneer in the business industry that caters for tourists visiting our beautiful country, South Africa.

Much later the ancestors started calling me mostly in dreams and via the elderly Moloi royal family members, and I was compelled to positively respond to the ancestral call to ascend the throne. This happened when I had my own thriving business, and I had to abandon it in order to pursue the calling of the BaKholokoe ancestors for the kingship throne. I pursued this from all the relevant government traditional leadership offices in Bloemfontein right up to the ministerial and presidential offices in Pretoria, where I handed over the BaKholokoe trust documents. I must point out that I had initially rejected these because being young and somewhat ignorant I did not understand that “BaKholokoe” and “MaKholokoe” is one and the same thing! I opted for the “MaKholokoe” trust documents, which were registered under some Peter Becker and Linda Becker.

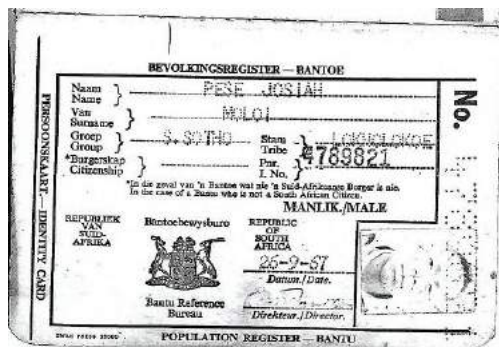
I then moved to Harrismith where I met Mokhothu and Monareng, who with Mngomezulu convinced me to meet with the “MaKholokoe” Queen. Mngomezulu informed me of my family from Thintwa, under Morena Lehasa. When I met with the Queen, in 2008, she gave me documents which came from the previous King of the BaKholokoe, and here I was surprised to find that “BaKholokoe” and “MaKholokoe” is exactly one and the same thing! Now later from here I and some royal family members and friends tried to meet with people who could help me with the BaKholokoe - MaKholokoe kingship claims, including King Zwelithini, all to no avail. I then took these trust documents to some white lawyer, who for a fee of R5000 promised to help me properly register the trust and also sort out the kingship claim. Again this was to no avail, so I went elsewhere. Here again after paying another R5000 nothing happened! Finally the old lady, the Queen who was accompanying me, after her vivid dream of 2011 from the ancestors, led me to the Harrismith magistrates office. This led to the revelation that in order to get these things properly sorted out, I had to engage legal help to the tune of R100 000! By this time my funds had completely dried up, so the only option was either to give up, or seek an alternative way.

Paramount Chief Rantjhemane Josef Moloi has described that the Bakhholokoe Nation is from the Bakhatla genealogy in Magaliesberg. This generation lived in the town of Mapungubwe and about 5000 people lived there. Mapungubwe was the first southern African farming town. According to custom, the rulers of the nation lived on top of the hill and the ordinary people lived in the valley below, due to the customary social hierarchy. This was between 900AD and 1300AD.

Though there was a big massacre of the nation that took place between 1843 – 1857, and even later during South African War (Anglo-Boer war) in 1899 – 1902, the Bakhholokoe Nation survived. I, King Letsitsa III (Seka) Moloi, am one of the sons of King Sipho II, son of Letsitsa II, son of Thokoana, **(see family tree below)**.



had under its POPULATION REGISTER of the BANTU a SOUTH SOTHO Group, which had a Nation **recognised** as the “LOKHOLOKOE”.



It was during the reign of King Lehasa Moloi, that the Ba-Kholokoe spread into the areas of Thaba Nchu (now Harrismith) and Qwaqwa, described as Northern Zululand in historical records. Here they were somewhat mingled with the BaTlokoa and BaKoena, but they managed to remain a distinct and intact Nation of their own with their paramount chiefs, notably Chief Matebe (also known as “Oetsi” or “Witsie”), who later had brutal war encounters with the encroaching Boers from the Cape Colony. This large area later became popularly known as the Witsieshoek and the Harrismith districts, the former named after Chief Matebe. Most modern historical records, i.e. those written after 1910, take up the history of the BaKholokoe from the time of Morena Oetsi (Chief Matebe), from around 1820 onwards, and these are well documented on most of the internet archives.



When I was enthroned as King on April 29, 2017, the Royal Family and the BaKholokoe Nation showed up in great numbers and style to honour their new monarch, King Letsitsa III Moloi, and this was followed up by an official announcement to cheering crowds from the Harrismith and the surrounding areas. The Traditional Council witnessed the inauguration to welcome the roaring

lion King of BaKholokoe Nation. The Free State province Contralesa and Chair-Morena DiraHadibonwe Sekonyela, the Ndebele Nation, the Khoi-San Nation, the AmaHlubi Nation, the Bafokeng Nation, Maluti-A-Phofung municipality MMC Moeketsi Lebesa (Traditional Affairs), Western Cape Province Khoi-San council, Gauteng representatives, KwaZulu Natal, Mpumalanga, were all there. They were dressed in their customary animal Royal colourful skins gowns and hats, as well as animal sashes.



My inauguration united the Bakholokoe as a Nation, and this enabled the BaKholokoe Nation to take its rightful place amongst the Nations of Africa. As an African Nation, the BaKholokoe people follow their King and are loyal to their King, King Letsitsa III Moloi.



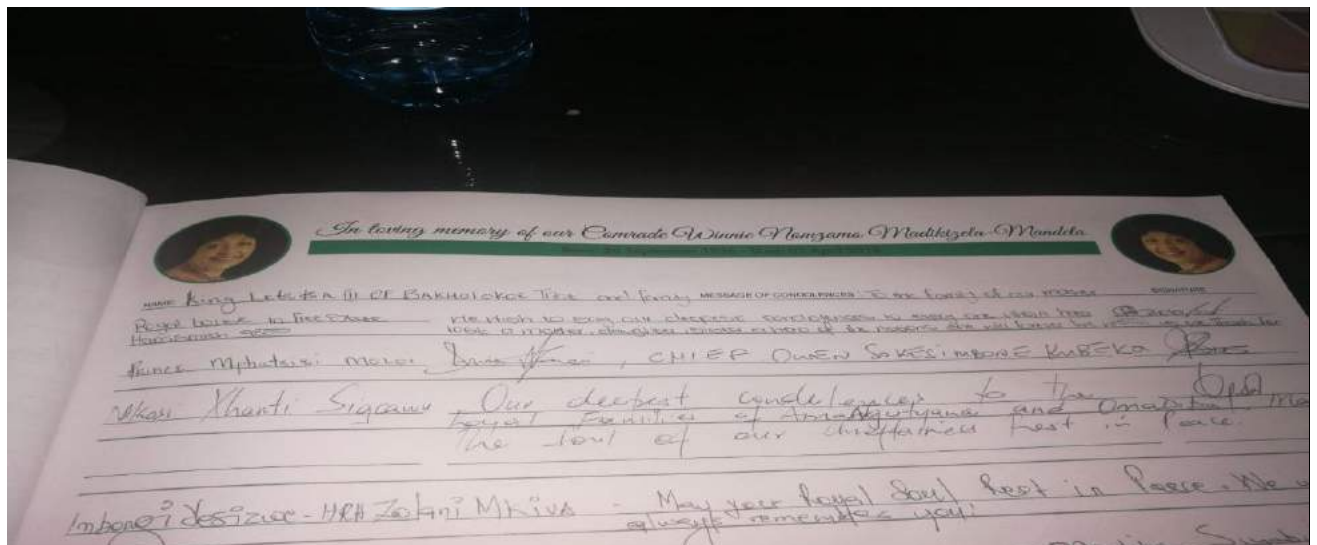
As an African young man, I also went to initiation training school to perform ritual. By so doing it was to communicate and to be accepted by my African Ancestors. This training is called “Koma/Lebolelo.” The African intellect came from the training where young men can prove themselves to stand in front of the communities. The knowledge and power is transferred to the initiates so that, they can too pass it from one generation to the other. That’s where they learn praising poems and oral tradition.



Commentary from Morena Rantjhemane Moloi about King Letsitsa III: (by King’s bloodline (Allay) Morhena Rantjhemane Moloi).”

The King has power full of origin. His brain can talk about man, plants, animals and minerals of our demarcation. In the mind with other leaders, King Letsitsa III, Moloi is travelling nationwide to meet other traditional leaders. He is fighting for the land of Bakholokoe nation that was taken aggressively by the boers, and the land is still not yet transferred to the land owners. Found documents proofs that the land belongs to them and they become the title deed of Free State Province. Remember, the Bakholokoe nation arrive first in the province in 1814 to re-instate their throne. The ups and down to the offices of governments and to meet with deployed government officials delays many oncoming business for young generation of this Country.





Since 2011 to date, the Son of the soil is fighting very hard to unite African Kingdoms. He contributes also to bring African Kingdoms down to South Africa. 19-27 January 2019, Summit of Thrones.

Our language (Sekholokoe) has been left behind and is not recognised as one of the official languages of the Republic of South Africa. The Sekholokoe is been there for decades and is still in its existence. There are areas where the researchers haven't been to identify the people who are still indigents of the language.

“As the nation, we are no more oppressed by anyone. We are free at last. Africa, change the mind set of my African consciousness, especially the dividing concept and let this evil be destroyed. Anyone who brings the division concept to my people shall be dismissed by my African spirit. Let the perpetrator of oppression and division cease to exist. Let the Bakholokoe wise men exist. They shall have the land to farm again.